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The Catholic Record.

London, Sat., Oct. 26th, 1889.

FROM A READER OF THE CATHO

LIC RECORD.

Halifax, October 17, 1889

Thos. Coffey, Esq.—Dear Sir—Please

find enclosed, for half-yearly subscription

to your well conducted CATHOLIC RECORD,

\$3.00 THE CATHOLIC RECORD, to myself

and family, I always welcome, because it

is edited in a Christian-like manner, much

more so than any other paper in the

Dominion of Canada.

JOHN BARRETT,

135 Cornwallis street.

THE PEELER AT RAHENY.

The almost daily reports of cruel evic-

tions, of trials and imprisonments of

priests of God and members of Parlia-

ment, must convince the outside world

of Ireland's misgovernment, by her in-

human and tyrannical oppressors, the

Balfours and Salisbury of the present

day. History tells how for the last seven

hundred years Ireland has never had

one year given her to shape her own

destinies, or develop her resources, or

enjoy in peace the fruits of her own

fertile soil and genial climate. But out-

siders would fancy that with the pro-

gress of the nineteenth century and the

extinction of feudalism in every other

country under the sun that at least

the Queen and Government

of England, considered the freest and

most enlightened nation under the sun,

would at least keep pace with the

general advance of modern thought and

enlightened views in regard to the com-

fort and contentment of every subject.

People living under the despotic sway

of the Russian Czar, or of the man of

blood and iron in Prussia, or under any

form of Government, Republican or

Monarchical, in Europe or America,

must stand mute in astonishment at the

slow progress England is making towards

liberal policy and humane or enlighten-

ed government. Her persevering and

relentless cruelty towards her subjects

they very often kill by ridicule. They

make use of wit instead of weapons, and

raise a laugh where it would be worse

than useless to cry. Among other

humiliations and annoyances, the people

in Ireland just now must put up with

constant surveillance. No man can

pass from one town to another without

undergoing exact scrutiny at the hands

of the police. A constable is seen night

and day pacing up and down at

every railway station. He sometimes

enters marks and hieroglyphics in his

memorandum book and at times walks

up to a stranger to enquire if he may

have any fire-arms on his person. The

people have been poking fun at the stal-

wart constable, but it is dangerous to

laugh in his face or whistle "Harvey

Dud" in his hearing. Were a small boy

to put his hand to his nose tandem

fashion and look at the peeler the

chances are he would get two months on

a plank bed, with every second day

spent in the black hole. The sentiment

evoked by this feature of Balfourism has

found voice in a popular ballad lately

composed by Mr. T. D. Sullivan. We

submit it as it appeared a few weeks ago

in the Dublin Nation:

A mystery to me

Is why certain things should be

Such as laws in wisest and wisest among

The flowers.

Such as wars upon the nose,

Such as corrus upon the toes,

And owls and bats in ivy mantled towers,

But a deeper problem still,

That defies my utmost skill,

Is to find out why a peeler, black and

green,

In a shine, wind or rain,

At the coming of each train,

Perambulates the station at Raheny.

No busy human throng

Comes rushing there along;

There is nothing new or strange to be ex-

pected.

No property is there

To be stored or watched with care,

There's naught to be prevented or detected.

On this puzzle as I go

Down to station, not to fro,

Oh! I ponder till I'm out of sorts and

spacy.

Yes! I never can make out

Why that peeler hangs about

The tranquil little station at Raheny.

On this puzzle now and then

I have talked with many a man;

Reputed to be mine of information;

hers from being "carried about by every

wind of doctrine."

We have another vagary in the position

recently assumed by the Church of Eng-

land in Canada towards the Presbyterians.

It is solemnly proposed by a large section

of the Church to form with the Presby-

terians a "Corporate Union," in which the

ordination of Presbyterian ministers shall

be recognized as valid ordination to the

Christian ministry, notwithstanding that

it has always been held in the Eng-

lish Church that Episcopal ordination is

necessary; and, strange to say, some of

the English clergy whose opinions as to

the necessity of Apostolic succession in

the ministry are most decided, are the

most resolute advocates for such a union.

The Rev. Mr. Langtry wrote recently a

letter to the Mail in which he strongly

advocated the union on the basis we have

specified, though he has in the past

figured as a strenuous upholder of the

Episcopal ordination and Apostolic suc-

cession as of divine institution. Does not

his later view lead to the just suspicion

that Divine Institution is considered to be

of little consequence by the side of ex-

pediency? There is no doubt that the

views expressed by Rev. Frederic Aubert

Gace, Vicar of Great Billing, Essex, in a

little catechism which is very extensively

used in England in "families and parochial

schools," are entertained very generally

in the Church of England, especially

among those members who profess to

hold High Church views.

In this catechism we find the following:

Q.—Is not the Presbyterian Church of

Scotland, as it is denominated by law,

considered by the Church as one of its

branches?

A.—No; and therefore there is a branch

of the true Church of Christ in that coun-

try, which, for the sake of distinction, is

called the Episcopal Church.

Q.—We have amongst us various sects

and denominations who go by the general

name of Dissenters. In what light are we

to consider them?

A.—As heretics; and in our Litany we

expressly pray to be delivered from the

doctrines of "false doctrine, heresy, and

schism." Q.—Is then their worship a

laudable service?

A.—No; because they worship God

according to their own evil and corrupt

imaginations, and not according to His

revealed will, and therefore their worship

is idolatrous.

Q.—Is dissent a great sin?

They are not likely, therefore, to favor a

Government which would turn religion

out of the schools, nor would the influence

of the priesthood be in favor of such a

Government.

Mons. Thevenet's circular proves that

the Government are fully aware that their

policy has been such as to make them

odious to all who have at heart the wel-

fare of a Catholic people; and to effect

their purpose they desired to lessen the

influence which the clergy had a perfect

right to exert: they wished the apostles

of Aethel to have full leave to corrupt

and intimidate the people, while the clergy,

though equally Frenchmen with them-

selves, were to be debarred from using

their rights which a Republican form of

Government professes to secure to every

citizen.

But Mons. Thevenet was not allowed

to have all his own way. The Bishop

Suez lost no time in sending to the Min-

ister of Justice a written protest against

his invasion of liberty. Some extracts from

the Bishop's letter we recorded last week.

We will here quote only the following

paragraph:

"We are not foreigners, but French

citizens like yourself, and as such we

claim the rights of which you cannot de-

prive us."

This is a mainly reply to Mons. Thev-

enet's statement that

"The Government, in making use of

its disciplinary power over the members

of the clergy, will not hesitate to punish

those who shall overstep the line of con-

duct which over since the Concordat all

Governments have enforced; for you will

remember that the first and principal

cause of the difficulties that arose between

the religious authorities and the civil

power at the commencement of the pre-

sent regime was the violation of this rule

on the part of the clergy."

But Mons. Thevenet says worse than

this. He actually threatens to deprive

the priests of the small subsidy which is

given to them by law if they transgress

his man's law. He says:

"All political manoeuvres and preachings,

and generally all ecclesiastical with a sym-

patric hostility, would involve the imme-

diate cancelling of the names of such priests

from the lists of the clergy subsidized by

the State."

Certainly the small sum of \$70 which

many of the priests receive as a Govern-

ment subsidy would poorly repay them

THE PREMIERS SPEECH AT WESTPORT.

The subject of the Jesuit estates has

been so fully discussed that it becomes

almost tiresome to recall it again, yet

the speech of Sir John Macdonald at

Westport treats the matter so well and

so ably that it deserves more considera-

tion than we were able to give it last

week. Whenever Sir John treats a sub-

ject which concerns the public policy of

the Dominion he has something to say

which is worthy of attention, and of

course we could not expect his West-

port speech to be an exception to the

general rule.

It is highly suggestive that his speech

was delivered at a Methodist picnic,

above all other occasions. That the

Methodist clergy, none have more per-

sonally passed resolutions abusive

of the Jesuits, and condemnatory of the

Government for not having disallowed

the Jesuits' Estates Act, and there has

been no end of our hearing the political

persons denouncing against the politi-

cians all the vengeance that their

influence can bring down upon

them. This is the tone taken at all the

synods, conferences and presbytery

meetings which have spoken on the ques-

tion; yet the same individuals who thus

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